<—a feat, happily, beyond the bounds of human possibility. The wild beast that tore was, of course, the savage God himself. And by one of those curious confusions of thought, which seem so inconceivable to us and SJD absolutely natural and obvious to primitive men, the beast torn was also the God ! The Orphic congregations of later times, in their most holy gatherings, solemnly partook of the blood of a bull, which was, by a mystery, the blood of Dionysus-Ziigrcus himself, the " Bull of God/' slain in sacrifice for the purification of man. And the Maenads of poetry and myth, among more beautiful proofs of their superhuman or Infra-human character, have always to trar bulls in pieces and taste of the blood. It is noteworthy, and throws much light on the spirit of Orphism, that apart from this sacramental tasting of the blood, the Orphic worshipper held it an abominntion to cat the flesh of animals at all. The same rclurjous fervour and zeal for purity which made him reject the pollution of animal food, made him at the same time cling to a ceremonial which would utterly disgust the ordinary hardened flesh-cater. It fascinated him just because it was so incredibly primitive and uncanny ; because it was a mystery which transcended reason 1

It will be observed that Euripides, though certainly familiar with Orphism—-which he mentions in *The Hippvlytut* and treated at length in *The Cretans* (see Appendix)—has in *The Bacchae* gone back behind Orphism to the more primitive stuff from which it was made. He has little reference to any

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Orphic doctrine 5 not a word? for instance, about
the immortality of the souL And his
idealisation or